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deserves careful reading by all who are interested in religion in any of its aspects.

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Morals in Evolution. By L. T. HOBHOUSE. New York: Henry Holt & Co., 1906. 2 Vols. Vol. I, pp. 375; Vol. II, pp. 284.

The work undertakes a comparative study of rules of conduct and ideals of life. Without assuming any particular theory of evolution, it presents different forms of ethical ideas. The results of the classification, however, when viewed in the light of evolutionary theory present a unity that raises it above any character of patchwork. Obviously a work covering such a wide scope must deal only in outline form with the general line of development and even then must run the risk of important omissions and disproportion in treatment of different elements in the process. This is doubtless the weakest point in what is on the whole an extremely illuminating and penetrating treatment.

Ethical evolution is separated from social evolution, though in fact they are closely related. "The strictly ethical element is the conception of the good whereby man seeks deliberately to regulate his conduct" (Part I, p. 40). Ethical progress is a progress in conceptions, acting through tradition. Among ethical conceptions we distinguish between the rule of action and the reason given for obeying it. The first is embodied in custom and law, the second is intertwined with the progress of thought in general, and religious thought in particular, from which that which is strictly ethical is to be disengaged.

Part I is devoted to the first of these, the standard for measuring ethical progress; Part II, with the basis, or the reasons assigned for following the standard.

The chapters of Part I deal with: The different forms of social organization; the manner in which conduct is regulated; custom and law; marriage and the position of women in savage and in civilized society; the relation between communities, group morality; relations within the group, class relations; property and poverty; a study of private right and community obligation.

The outcome of the progress outlined in the foregoing is indicated on p. 367:

Thus amid all the variety of social institutions and the ebb and flow

of historical change it is possible in the end to detect a double movement marking the transition from the lower to the higher levels of civilized law and custom. On the one hand the social order is strengthened and extended. . . . At the same time the social organization grows in extent.

As these two lines progress the individual comes to a larger realization of rights guaranteed by society and of obligations due society. The development of the two poles, the individual and society, simultaneously, implies in a double sense the realization of humanity, that is, as a personal and as a universal concept.

This first volume is a purely objective study, and presents a large mass of valuable material, gleaned from many sources. The scope is so wide, however, that the progress can be indicated only in outline; and in some cases there are serious omissions that detract from the comprehensiveness of a piece of work which purports to be complete, at least in outline. Thus, he devotes but forty-three pages to a discussion of "Law and Justice," with an appendix of twelve pages on savage conditions. It is impossible in so narrow space to indicate even in outline all the elements involved in law as an expression of ethical status. Law is treated only as a means of punishing wrongs, and justice only as corrective. But distributive justice and law as an expression of the ethical social consciousness are both matters that call for some adequate treatment in a work that attempts to cover the ethical field. Again, the chapter on "Class Relations" is devoted entirely to a discussion of civil rights, with special reference to the history of slavery and serfdom. But this is only one of many class relations that appear within a group. The ethical problems arising from the relations of industrial classes to one another, is one example of many that might be mentioned.

Part II deals with the sanctions of conduct, the reasons men have given for acting in a certain way. It falls into two main divisions: the progress of ethical concepts as growing out of animistic and religious thought; and the development of ethical theory as a consciously distinct reflecting on the meaning and the end of human life. The first four chapters present: the early phases of thought; ethical conceptions in early thought; the world and spirit; monotheism. The last four are: ethical idealism; philosophic ethics; modern ethics; the line of ethical development. The treatment in this volume is thoroughly psychological, well balanced, and broadly sympathetic. The analysis of the ethical content of religious thought, including the Christian, is especially penetrating

and thorough. To a field that has generally been treated almost wholly from the metaphysical or the merely anthropological standpoint, Hobhouse has brought a masterly psychological treatment, which brings into clear relief the worth for actual life of the various lines of religious thought. Here as in the first volume he is forced by the scope of his task sometimes to too summary statements. But there seem to be fewer serious omissions in the second than in the first volume.

Taken as a whole, the work is extremely valuable for sociological as well as for ethical thought. It has brought together a mass of carefully selected material; has woven together the conclusions of specialists in many fields; and has by its breadth of scope and subtlety of psychological analysis shown the significance of these facts and conclusions.

CECIL C. NORTH

Sin and Society: An Analysis of Latter-Day Iniquity. By EDWARD ALSWORTH ROSS. With a letter from PRESIDENT ROOSEVELT. Houghton, Mifflin & Co., Pp. xi+167. \$1.00.

For competent persons, who are seriously interested in discerning the signs of the times, this book will perform the service of a high-power magnifying glass. Ethical discriminations which dogmatic morality, or the tide of life, obscures are brought out with the distinctness of a working drawing. There are types of persons whose moral judgments are mere reflections of their interested prejudice. These will like the author no better than Herodias loved John the Baptist, and for closely parallel reasons. People who are mentally and morally capable of putting together the related facts that moral judgments are always estimates of the effects of conduct upon assumed conditions, and that the conditions of present life vary in uncalculated ways from those in which our traditional judgments originated, will find the book a key to most timely ethical discoveries.

Already critics have unmasked the methods of defense likely to be adopted by people who resent the implications of the argument. The first stand is made on the position that the tone of the book is not judicial. If the author were a judge on the bench summing up the case for and against the individual *A. B.* charged with one of the modern forms of sin analyzed in the book, a more colorless style would be in order. The book, however, contains no "thou art